"to show [the townspeople assembled in the plaza] who the new officials to remain in office are."

Awaiting the new officials in the church are all the mayordomos. Their function is "to watch the officials as they enter to see who they are" (App. 1, Q. 48, 49). The new officials "speak to God," asking for health so that they can complete their obligation to the town. They kiss each of the saints' pedestals and then leave the "holy mother church" to return to the "holy father townhall." There they spend the remainder of the afternoon.

The mayordomos go to the kitchen attached to the townhall. The first policeman directs the purchase of liquor and the measuring out of drinks for the ten policemen from the two sides of the dual division and the two rural commissioners. In the townhall the new president's first orders are to the fourth regidor to ask him to buy two liters of "the gift," liquor. The pardon to the ancestors, and the offering of the gift to the principales, is in the hands of the first judge, who knows the *paṭ?oṭ'an*, and can do the honors. The president is served following the principales in the round of drinking.

The change of religious officials takes place on the fiesta day of San Pedro and San Pablo, June 29, and on the day of the three Kings, January 6. This provides a six-month term of office. The new officials gather in the homes of the *ḳobraria* of Halal me?tik and Sakramentu, and in the church. Thus two settings, home and church, come into play with the change of civil officials, but the townhall, significantly, is not part of this act nor are the alfereces called into action.

The ceremony lasts three days: first day is *pas ḳantelero*, 'to make candles,' when the candles are cleaned, and the old mayordomos eat a "common meal" *(ḳomun we?el)*; second day is *wišperes*, when the oath is taken; final day is *sk'ahk'alel*, when the new mayordomos play the drums or flute.

The first gathering, which took place the year I observed it in the house of the *ḳobraria* of Halal Me?-tik Santalusia, was cut short because the *ḳobraria* did not have a porch, and it had begun raining. By local standards, a house without a porch is considered inadequate, and is called 'cow house' *(wakaš na?)* since the owner cannot accommodate guests on such occasions. The group therefore lingered longer in the house of the *ḳobraria* of Sakramentu.

The speech of the *naḳawane* to the "elder new mayordomos" *(mamal ?aẖ martomaetik)* (App. 2,